

CONVENTION RESOLUTIONS.

S. E. SHOOK.

As we close the doors of our homes and turn our faces toward the depot to board the train Ashlandward, let our lips utter the fixed resolution of our hearts in the words "I am going for the greatest blessing of my life," and -like the person who wishes to find good neighbors in their new home take one with us.

Let us come to Ashland resolved to make the convention better by our having been there. As representative Progressives let us not come up as mere spectators or listeners. No! A thousand times no! A cold, stiff, silent, seclusive religion is of no power or service. Therefore let us go resolved to assist, at least in prayer and song service, if nothing more.

Let us come resolved to watch our manners; guard our conversation; and at all times, and under all circumstances observe proper and commendable christian courtesy and decorum. Let us impress the people of Ashland and ourselves as well with the fact that we believe in the truth and solemnity of what we claim, say, sing and preach. Thus will the people of Ashland and surrounding country as well as we ourselves, have alike the stronger faith in our society and our principles.

Resolved that we will come with the purpose of doing some one else good. Remember our religion is practically worthless if it does not radiate to the souls of others, and flow out through our words and deeds to the lives of others who are strangers to God and his grace.

Let us devoutly pray for wisdom and Divine guidance, for a deeper spirit of consecration, and for the blessing of life during this Convention.

Greenville, O.

Many a man kicks his horse whenever he goes into the stable, who claims to be on his way to heaven.

The Christian whose walk does not correspond with his talk had better not say much.

It is not hard for some people to feel pious when the Lord gets them in a tight place.

HELL.

BY J. A. RIDENOUR.

The term *Hell*, so frequently found in the English Bible, and now almost universally understood to mean the place of punishment for the ungodly after death, comes from the Anglo-Saxon, *helon* to cover or hide; hence the *tiling* or *slating* of a house is called in Cornwall, *helling*, to this day.

The word *Sheol* is found Sixty-four times in the Hebrew Bible, and it is translated by King James, *Hell*, thirty-one times, *Grave*, thirty times, and *Pit*, three times. In the the Greek New Testament, we find the word *Hades*, the equivalent of *Sheol*, Eleven times; and it is translated *Hell*, ten times, and *Grave*, once.

In all these seventy five places where *Sheol* in Hebrew, *Hades* in the Greek, and translated *Hell* in the English Scriptures, it *never* means the place of punishment for the wicked after death. But the abode of the dead, the place of departed spirits; both of the good and the bad. Or figuratively, the grave as the gate to the spirit-land.

There are, however, two other words, in the original which are also translated *Hell*, in the New Testament; *Gehenna*, which occurs twelve times, and in every instance translated *Hell*. Five, of the twelve examples, are parallel passages, which reduces the actual number of the occurrences of the term to seven. The only other is *Tartarus*, translated *Hell* and only found once in the Bible: 2 Pet. ii, 4. and it there refers to the dark and silent place of confinement, for the worst of the fallen Angels, where they will be kept till the day of judgment.

The term *Gehenna*, occurring, as we have seen, in the Greek New Testament, is always translated *Hell* in the English. It is universally admitted that *Gehenna*, is the Greek form of *GeeHinnom*, a compound Hebrew word, signifying the valley of *Hinnom*. This valley is just south of Jerusalem, sometimes called *Tophet*.

"After the captivity, the Jews regarded this spot with abhorrence, on account of the abominations which had been practiced there, and following the example of Josiah, they threw into it every species of filth, as well as the carcasses of animals, and the dead bodies

of malefactors. To prevent the pestilence which such a mass would occasion, if left to putrify, *constant fires* were kept burning in the valley in order to consume the filth, and hence the place received the appellation of *Gehenna* fire." This perpetual fire consuming the filth alive with worms, is referred to by the Saviour as the place "where the worm dieth not and the fire is not quenched," and it is thought by some Bible critics, that he intended it figuratively to represent the lake of fire and brimstone, prepared for the Devil and his angels, into which the ungodly, whose names are not found written in the Lamb's book of life, will be cast in the day of final judgment. Be this as it may, I also find others, of equal reputation as profound scholars, who deny that the Saviour ever alludes to *Gehenna* fire as a symbol of future punishment. I would not be understood as not believing in future punishment, for I do believe that the scriptures teach, a just future punishment for the finally impenitent, but I don't believe we should twist the scriptures, to make certain words and phrases mean what they never did mean. The doctrine is abundantly sustained without this.

I believe as the Scriptures teach, that all men go to *Hell* or *Hades*-the realm of the dead; where Christ went at death, and in apartments adapted to their conditions, they will remain till the Resurrection. Then they will come forth, each class in its proper order, they that are Christ's at his coming and the rest of the dead at the close of the Millenium, to be judged and consigned to a just state of punishment according to their works. I want dear reader, that we shall be among the first class.

Fostoria, Ohio.

The moment a tree stops growing it dies. The same is true of a soul.

God nowhere commands us to succeed. What he requires is faithfulness.

There isn't a mansion in heaven that would not be hotter for the sinner than the lowest place in the pit.

You know all you need to know about a man, when you know the company he keeps.